

o
l
e
o

i
a
d
o
s

**Cornelius, by the Grace of God and favour of
the Apostolic See, Archbishop of Halifax :**

**To the Clergy, Religious Orders and Faith of the Diocese :
Health and Benediction in the Lord.**

DEARLY BELOVED,—

Devotion to the Most Sacred Heart of Jesus should appeal very strongly to the finest feelings of our nature, and excite in us the most tender love for, and confidence in our Blessed Lord. We do not in this devotion separate, as it were, the Sacred Heart of Jesus from His divine Person, although, for special reasons, we direct our adoration towards it. It is because it is the heart of the Man-God that it becomes an object of worship; but in that worship are included the Divinity and entire humanity of our Lord. We look upon the Sacred Heart of Jesus as the symbol and pledge of His love for sin-bruised souls; and in adoring it we place before our minds our Lord in His most winning aspect,—that of the ardent lover of our souls.

His love claims and will win ours, unless our hearts be dead to every sense of gratitude, and to every noble emotion. Love begets confidence, and thus devotion to the Sacred Heart engenders the requisites of friendship between ourselves and our Redeemer, viz, love and confidence.

If St. Paul could say—"Every creature groaneth and is in labour even till now," (Rom. viii-22), how much more applicable are the words to-day? On all sides a groan of despair, or a cry of fretfulness, or a sigh of discontent, or a curse of hate from the lips of toiling masses, is heard. A note of sadness runs through all modern literature, and a tone of

pessimism pervades all conversation. And yet men wildly and vehemently proclaim that of all ages this is the best, most prosperous, most civilized, most highly favoured.—Many, whilst making this childish boast, bear hearts filled with envy, and soured by disappointment; others, who make it when fortune smiles, grow desperate in adversity and drop idly by the wayside as the heedless mass presses on in feverish pursuit of perishable goods. Still others, the possessors of ill-gotten riches, cursed by those whose life-blood they have coined into dollars, envied and hated by those whom they have successfully outwitted in speculation, tormented by daily fears and threats of violence, proclaim the superiority of this age, and straightway foolishly seek a refuge from its cares, and rest for their troubled spirits, in the cowardly act of self-destruction.

In this age, and in this country, we have, indeed, many advantages not vouchsafed to past generations; yet the happiness of individuals, of families, of communities, is, as a rule, less real and uplifting. Material comforts and conveniences, with such delights as they may afford, abound; but intellectual pleasures of an ennobling nature are, to a large extent, unknown and unvalued. The attainment of physical development and bodily vigour appears to be the primary aim of Colleges and Universities; such superficial literary and historical training as they are capable of imparting, a very secondary one. Hence, we have a generation of trained athletes with vague ideas of the realities of life, its duties and its responsibilities; and, more deplorable still, with just enough of intellectual education to unfit them for mechanical and industrial occupations, and to engender vanity and a belief that they are learned.

Whilst then an abundance of healthy blood courses through the veins of the body, the soul is left to die of anaemia, or bloodlessness. For the soul, though an immaterial and spiritual substance, requires its food no less than the body.

Truth, whether in the natural or supernatural order, and the grace of God, constitute that food. Vain speculations and theories which take no account of the supernatural when considering the origin, the history, and the destiny of man, retard, instead of developing, the growth of the intellect, because they cannot lead to truth. They but tend to weaken and waste the energies of the intellectual faculties, and to induce mental blindness. Our little children, who have been properly instructed in the Catechism, although they may have never heard of the laws of Nature, have a fuller measure of natural truth, and an incomparably clearer idea of the object and end of Creation than the most learned of those who live "without God" in the world. This is no silly exaggeration, no unweighed expression, though many, even Catholics, will think it is; it is no juggling with terms; in the plain meaning of words it is, as we shall show, a fact. Let us realize once for all that truth is from God, is in God. Apart from Him, or in contradiction to Him, there is no reality, no truth, natural or supernatural. "In Him we live, and move, and are." (Acts xvii-28) The material world is the result of an act of His supreme will. The laws which have moulded and fashioned the primordial elements into their present state and form are the outward manifestation of the essential forces with which He endowed these elements, and which, under His directing and governing providence, were to eventually fit them as a dwelling place for the human race. Not by haphazard, nor merely by the constant working of blind forces, have the mountains been uplifted, harbours formed, inland seas and mighty rivers prepared as highways of commerce, watersheds constructed, and mineral deposits precipitated in rock-guarded pockets. All these are results foreseen and intended by the Creator, who gave existence and impulse to these forces; designed the plan, traced the lines, and fixed the bounds of their evolution. All research which leaves out of consideration this connection of God with, and eminent

dominion over, the laws of Nature, is ever and inevitably at fault. It is an abuse of terms to call such research science; yet so loose is the manner of speech, so shallow the scholarship, so vague the understanding of terminology prevalent in modern literary circles, that the sacred word science is applied to all studies which investigate facts and phenomena without reference to their final cause. Now, science is the knowledge of things through their ultimate or highest cause. Hence, Geology, Biology, and kindred branches of study in as much as they confine their investigations to, and found their deductions on observed and observable phenomena, assuming that from all apparently identical physical conditions similar effects necessarily follow, are in no true sense of the word sciences, their votaries are not scientists, and their conclusions, whilst at times true, are not scientific facts. If a unit be overlooked in adding up a row of figures, the sum obtained is not correct, despite long hours of patient labour; so, too, if one factor be eliminated from the forces at work in some specific case in Creation, the conclusion deduced will be at variance with the truth. Now, all so-called physical sciences omit the concurrent and guiding action of God, who is ever working in and through secondary causes. Hence their conclusions, whilst plausible, are not always true, and are never certain. Metaphysics and Mathematics alone in the natural order can beget certainty of conclusion. Were this truth kept in view, we should hear but little of a conflict between science and religion. If men are earnest in the pursuit of truth, even in the purely natural order, they should first be thoroughly grounded in Metaphysics; they will then possess a touchstone by which to test the value of their deductions in other branches of learning.

For Catholic apologists a Metaphysical training is essential. Geology has ceased to frighten the timid; the years of the world, whether many or few, are a matter of indifference. Centuries ago St. Augustine dismissed the subject and ended

all controversy by saying—"The seventh day still endures." History has no terrors for the moderately instructed. Biology is now the pet weapon of the enemies of the Church ; by it the direct creation of man by God is assailed. So plausible are the arguments advanced, so apparently scientific are they, that some defenders of the truth have sought refuge from their consequences by admissions which, far from strengthening the Catholic position, materially weaken its line of defence. A proposition may not be opposed to any dogma of Faith, and yet be untenable, either because it is demonstrably false, or because its consequences would be destructive of known truths. Now, one fairly conversant with the science of Metaphysics can prove with absolute certainty that there is an essential, not merely an accidental, difference between the human soul and that of the brute. He can prove that the former is a spiritual and immaterial substance, endowed with intelligence and free will, not developed, nor evolved, nor emanating from any pre-existing subject, but a distinct and direct creation of the Omnipotent. No theory inconsistent with this conclusion, or its logical consequences, can be admitted, no matter what phenomena of Biology or Physiology may seem to support it, for truth cannot be opposed to truth. Since the Metaphysical conclusion regarding the soul is certain, any opposing theory, resting on biological phenomena which are dependent for their certainty on the verification of a thousand natural conditions,—to say nothing of the eminent dominion of God—must be revised and brought into harmony with the demonstrated truth. Catholic apologists should bear in mind that in this conflict it is not their Faith, but the enemy's theory which is on trial,—that science is with them, not, as the semi-educated proclaim, with the burrowers in matter,—and by it the value of the enemy's theory is to be tested. What contradicts a Metaphysical truth cannot be true. Pure science is with the defender of Catholic truth ; but to use

it successfully for defensive and aggressive purposes he should be a graduate in a thorough course of Metaphysics.

Owing to a very general ignorance of this ennobling science, and to the slipshod style of speech by which physical phenomena are called "scientific" facts, the Faith of many is weakened, and well-meaning defenders of the truth are frightened into admissions which only increase the difficulties of defence. To leaven the thought of the age with the principles of sound Philosophy should supersede the unprofitable task of tilting against unscientific theories, by methods equally unscientific. The Catholic child knowing and believing the great truths of Religion, has a grasp of the connecting link between the Creator and the created more sure and firm than the brilliant theorizer, and consequently has a fuller measure of natural knowledge.

Whilst science, then, properly so called, is little known, or honoured in our day, the various branches of physical study are ardently pursued and investigated. Hence, our generation in thought, and speech, and feeling, has little of the spiritual and intellectual sense. Its temperament and its tendencies are alike material; its life has no horizon beyond the grave; its pleasures and its aspirations are bounded by death; its happiness such as may be derived from the good things of the world. Knowing, as we do, the vicissitudes to which all earthly goods are subject, can we wonder that those who seek their happiness in them should be restless, and weary, and sad? Felicity can be no more unchanging than its object. One only object is immutable and everlasting; it only is fitted to be the supreme and final good of an immortal soul. We have been made for God, and our hearts will be unquiet until they rest in Him.

But to reach up to Him, to be imbued with His spirit, we must exchange the pleasures of a worldly life for the sweet burden of the Cross, and the pride of undisciplined hearts for the humility of Nazareth. The cure for human ills is the

same to-day as when our Lord walked amongst the children of men. With infinite love and compassion he calls out now as then: "Come to me, all you that labour, and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest for your souls. For my yoke is sweet and my burden light." (Matthew xi, 28-30).

Yes, in meekness and humility of heart we shall find rest for our souls; and in bearing the yoke of Christ, that is, by observing His law, our labours will appear easy, and our burdens light. The Sacred Heart of our Lord is thus placed before us by Himself as an object for our consideration, and our edification; its virtues are to be imitated if we would find rest and peace. Now, as then, "every creature groaneth and is in labour"; and Holy Church ever faithfully reflecting the Spirit of her divine Founder and Spouse, fosters, and seeks to propagate, devotion to the Sacred Heart of Jesus as a most efficacious means of freeing souls from the bondage of materialism, and of uplifting them to a higher plane of intellectual and spiritual life.

With this object in view, our Holy Father the Pope has made a call to all mankind to consecrate themselves, by a positive act of the intelligence and the will, to the Sacred Heart of Jesus. It is but an echo of our Saviour's call—"Come to me, all you that labour, and are burdened, and I will refresh you." We are invited to lay the burden of our sins, our sorrows, and our fears, at the feet of our loving Saviour, to cleanse our souls by true repentance in His saving blood, to contemplate His adorable Heart filled with pity and compassion for us, and to resolve that henceforth our wayward hearts shall beat in harmony with it. The strength of meekness and the power of humility shall then be ours, and our souls shall have a foretaste of that blessed rest for which we ever long.

To carry out the intention and the instructions of the Holy Father, we ordain that in every church in the Diocese, where there is a resident Pastor, a Triduum of praise and preparation shall be celebrated on the 25th, 26th, and 27th of this month of August. At this Triduum Benediction of the Blessed Sacrament will be given, and in addition to the usual prayers the Litany of the Sacred Heart shall be sung or recited in Latin immediately before the *Tantum Ergo*. On Sunday, 27th—Feast of the most pure Heart of our Lady and the last day of the Triduum—the Act of Consecration to the Sacred Heart shall be read after the singing or recitation of the above Litany, and before the *Tantum Ergo*. The Benediction on that day may be given after the Parish Mass, should the Pastor deem it desirable.

I feel sure, Dear Brethren of the Clergy, you will enter fully into the spirit and intentions of our Holy Father in thus seeking to bring all men to the loving Heart of Jesus, and that to this end you will establish at once, should it not already exist, in your Missions, the Apostleship of Prayer. Forms of aggregation, and all information, can be obtained from Rev. Gerald Murphy, Diocesan Director of the League.

Do you, dear children of the Laity, join in this solemn act of love and homage to our Lord with joy and hope. You already belong to Jesus by a thousand titles ; yet, perhaps, you have never formally given yourselves to Him. Do so now, and then try to remember that consecrated to Him you should ever strive to keep your souls pure and undefiled. Extend your charity and ask your friends and companions, even though they may not be of our Religion, to dedicate themselves by a positive act of the will to the meek and humble heart of our Lord. No Christian should refuse to do this. And what a spiritual reawakening should the end of the century witness, were all Christians to sincerely make this act of consecration.

The Blessing of God be with you all, Dear Brethren.

This Pastoral shall be read in every Church of the Diocese on the first Sunday after its reception that the Pastor shall officiate therein.

✠ C. O'BRIEN,
Archbishop of Halifax.

C. A. CAMPBELL,
Secretary.

HALIFAX, AUG. 8TH, 1899.

Litaniae de Sacro Corde Jesu.

- | | |
|--|------------------------|
| Kyrie, eleison. | |
| Christe, eleison. | |
| Kyrie, eleison. | |
| Christe, audi nos. | |
| Christe, exaudi nos. | |
| Pater de coelis Deus, | <i>Miserere nobis.</i> |
| Fili, Redemptor mundi Deus, | " |
| Spiritus Sancte Deus, | " |
| Sancta Trinitas, unus Deus, | " |
| 1. Cor Jesu, Filii Patris aeterni, | " |
| 2. Cor Jesu, in sinu Virginis Matris a Spiritu
Sancto formatum, | " |
| 3. Cor Jesu, Verbo Dei substantialiter uni-
tum, | " |
| 4. Cor Jesu, Majestatis infinitae, | " |
| 5. Cor Jesu, Templum Dei sanctum, | " |
| 6. Cor Jesu, Tabernaculum Altissimi, | " |
| 7. Cor Jesu, Domus Dei et porta coeli, | " |
| 8. Cor Jesu, fornax ardens caritatis, | " |
| 9. Cor Jesu, justitiæ et amoris receptaculum, | " |
| 10. Cor Jesu, bonitate et amore plenum, | " |

- | | |
|---|------------------------|
| 11. Cor Jesu, virtutum omnium abyssus, | <i>Miserere nobis.</i> |
| 12. Cor Jesu, omni laude dignissimum. | " |
| 13. Cor Jesu, rex et centrum omnium cordium, | " |
| 14. Cor Jesu, in quo sunt omnes thesauri sapientiæ et scientiæ, | " |
| 15. Cor Jesu, in quo habitat omnis plenitudo divinitatis, | " |
| 16. Cor Jesu, in quo Pater sibi bene complacuit, | " |
| 17. Cor Jesu, de cujus plenitudine omnes nos accepimus, | " |
| 18. Cor Jesu, desiderium collum æternorum, | " |
| 19. Cor Jesu, patiens et multae misericordiæ, | " |
| 20. Cor Jesu, dives in omnes qui invocant Te, | " |
| 21. Cor Jesu, fons vitæ et sanctitatis, | " |
| 22. Cor Jesu, propitiatio pro peccatis nostris, | " |
| 23. Cor Jesu, saturatum opprobriis, | " |
| 24. Cor Jesu, attritum propter scelera nostra, | " |
| 25. Cor Jesu, usque ad mortem obediens factum, | " |
| 26. Cor Jesu, lancea perforatum, | " |
| 27. Cor Jesu, fons totius consolationis, | " |
| 28. Cor Jesu, vita et resurrectio nostra, | " |
| 29. Cor Jesu, pax et reconciliatio nostra, | " |
| 30. Cor Jesu, victima peccatorum, | " |
| 31. Cor Jesu, salus in Te sperantium, | " |
| 32. Cor Jesu, spes in Te morientium, | " |
| 33. Cor Jesu, deliciæ Sanctorum omnium, | " |
- Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
- Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
- Agnus Dei, qui tollis peccata mundi, miserere nobis.
- V. Jesu mitis et humilis corde,
- R. Fac cor nostrum secundum Cor tuum.

OREMUS.

Omnipotens sempiterne Deus, respice in Cor dilectissimi Filii tui et in laudes et satisfactiones, quas in nomine peccatorum tibi persolvit, iisque misericordiam tuam petentibus, tu veniam concede placatus, in nomine ejusdem Filii tui Jesu Christi, qui tecum vivit et regnat in unitate Spiritus Sancti Deus. Per omnia sæcula sæculorum. Amer.

Concordat cum originali, a S. R. C. approbato die 27 Junii, 1898.

In fidem, etc.

Ex Secretaria Sacrorum Rituum Congregationis, hac die 2 Aprilis, 1899.

D. PANICI,

S. R. C. *Secretarius.*

Form of Consecration to the Most Sacred Heart of Jesus.

(Issued with the Encyclical Letter of our Holy Father Pope Leo XIII, given at St. Peter's, Rome, on the 25th of May, 1899.)

O MOST SWEET JESUS, Redeemer of mankind, behold us prostrate most humbly before thy altar. To thee we belong; thine we wish to be; and, that we may be united to thee more closely, we cheerfully dedicate ourselves—each one of us—to-day to thy Most Sacred Heart. Many have never known thee; many, despising thy commands, have rejected thee. Have pity on them, most merciful Jesus, and draw all men to thy Sacred Heart. Rule, O Lord, not only over the faithful who never have gone away from thee, but also over the prodigal sons who have forsaken thee, and make them return quickly to their Father's house, lest they perish of misery and hunger. Rule over those who have been misled

by error, or separated by schism, and call them back to the haven of truth and the unity of faith, so that there may soon be one fold and one Shepherd. Lastly, rule over all who are sunk in the old superstition of the Gentiles, and vouchsafe to bring them out of darkness into the light and kingdom of God. Give to thy Church, O Lord, safety and sure liberty ; give to all nations peace and order ; and grant that, over the whole earth, from pole to pole, may resound the words :

Praise be to the Divine Heart, through which was brought to us salvation : glory and honour be to it for ever. Amen.

t